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WHOLE No. 2289

MAY MANUFACTURE RUM IN THIS GROUP

Dr. Russel Points Out a New Field.

ARGUMENT FOR DISPENSARY LAW

An Important and Interesting Interview With Ex-President of the Senate.

DR. RUSSEL, ex-president of the Senate, was interviewed by an Advertiser reporter last night in reference to the dispensary bill, which is to be the bone of contention in the upper legislative body during the next two days.

"In the first place," said he, "all the objections to the dispensary bill come from one source, and that is the four hundred per cent profit that is made by liquor dealers under the present system. If it were not for the four hundred per cent profit there would be no objections to the dispensary bill. There would be no money to pay for objections."

"I think that people overlook a good many considerations in objecting to the bill, mainly in regard to the capital. The splendid opportunities offered for investment under the dispensary bill system are overlooked. The investors ought not to object, for when the business of selling liquor is done away with they can, with splendid prospects, turn their attention to the production of it here in the Islands, producing the liquor to sell to the Government. It can readily be done here, and instead of the money for the liquor consumed in the Islands going out of the Territory, say to England or Germany, or even the States in the Mainland, if we produce our own liquor the money remains in our own country."

"It is a question of home industry and the opportunity is offered for investors to make money and at the same time assist in keeping the Territory's money within the Territory, instead of letting it go out of the country. When the doors of the saloon business are closed those of the business of production are thrown wide open to the business man. Aside from the question of equal chance for investment of capital, there is another favorable side to the production business; a considerable field would be opened for skilled and unskilled labor."

"At present, and as things now stand, the profits of liquor production are lost to our country. They go to England, the United States and to Germany. And also, speaking of the matter of profits, as things now stand, the profits of dealing in liquor go into private hands. Under the dispensary system the profits would go to the Government to help in relieving the burden of taxation."

"As to the question as to whether it is right that the Government should derive revenue from such a source and accept money for selling that which will degrade and make men drunk, I have this to say: The profits have got to go somewhere. Is it not better that they should go to the Government, to be used for commendable purposes, such as the establishment of schools and public institutions, than that it should simply go to swell the coffers of some private individual who gathers his gold at a rate of four hundred per cent on his investment. The Government can make a beneficial use of the profits; it can use the money derived from the sale of liquor for combating the devil; it is much better that the burden of taxation should be relieved by profits that are bound to be made than that such profits should be employed in private enterprise."

"As to the complaints of those who possess capital, I have explained that capital has nothing to complain of. It is still left plenty of opportunity to invest at a reasonable profit."

"As to the point of view of the natives, I do not consider the dispensary bill a temperance measure, but I do consider it a measure to benefit the public health and the public morals. That the dispensary bill would be a health measure is obvious. The Board of Health accounts will show that in the large percentage of deaths from drink and excessive drink. The police records will speak for the morality of the measure. How many crimes are due to the use of liquor? Drink is responsible for a large percentage."

"Another side of the morality of the measure is this: Is it moral that private individuals should be licensed to make four hundred per cent profit through a business of tempting men to their downfall—not only of tempting, but of soliciting temptation, and you might say forcing upon people drunkenness and debauchery? They encourage drunkenness in every possible way; they give large credit for a long time and solicit by all means of means for the patronage of men who, in acquiescing to such solicitations, go into drunkenness, and in consequence to crime, idleness and evil ways."

"I say that the liquor business has become a great evil, and that the

saloon is a state within a state. If the state doesn't hound the saloon, the saloon will hound the state.

"As to what the people call a 'cinch' of the dispensary bill measure, I say that it is not a 'cinch,' and is no objection at all. It involves the question of self-government in the liquor business. People have got a right to say whether they will have liquor or not, and under the dispensary system no dispensary will be established without the vote of the people of the precinct where it is proposed to be established. It is certainly for the good of the country, to which we are pledged. It is certain that if people want liquor sold it will be sold; it is for people to decide, and they will decide by vote in their own precinct whether or not they are to have a dispensary."

"There is another objection that people are advancing. They say that it is too sudden, and that people are not prepared at present for such a radical measure. The question has been considered many years ago. A former legislature investigated it; a commission was appointed, and they gave a report of the investigations, which report I have read, and in that report the measure was commended. Now, I say that if the question was considered so many years ago, people must have been thinking of it, and why are they not prepared for the measure? They say that the people want time to study the question. I say that if they have not studied it by this time, how long—how many years—do they want to study it in—a hundred? I tell you there will be no end to the studying as long as there is 400 per cent in the business of selling liquor. There will be plenty of money to keep the people studying as long as the saloon with its profits lasts. The saloon men have long purses to keep people studying with."

"They will never be prepared. It is just like some other things, is it not? When there is accumulated a lot of money in the treasury, an epidemic breaks out, eh? But when the money is all gone and the treasury is empty, there is no danger of epidemics, and we don't have any more bubonic plague—no until the treasury gets a lot of money in it. How is that?"

"As to the majority report of the committee which had the dispensary bill in hand, against the measure, I have nothing to say. I do not care to talk about it, because there is nothing to it. It is simply a mixture of platitudes, phrases, and has no contents. They might as well try to stop the wind. There is nothing in that report, only platitudes, and it has no meaning and no argument, so there is nothing worth considering about it."

"Now, while I am in favor of the dispensary measure, I wish to say that I do not regard it as an ideal measure, by any means, but it is the best we have at present, and what more can we do? There are several amendments I shall suggest, the principal one being in regard to the restaurant and hotel provision, where a loophole is left open. They say that the liquor may be sold, without profit, to the patrons of these places, but what is to prevent the restaurant keeper from charging a lot more for the other things, and giving an entrance fee for the price of the liquor, and then give the man the liquor, which would be really selling the liquor at the old price."

"It is the intent of the law that would be broken, though the letter of the law would be complied with. That loophole is too old. They have used it elsewhere. When it was made prohibitory to sell liquor on election days people would sell a thimble, or some other small article for the price of the liquor, and throw in the liquor. That loophole will have to be guarded against. I should suggest, by a fine, as it stands, but they are minor matters, and I think we should accept the measure as the best we have, although it is not an ideal one. It will have to be trimmed considerably, but when it is in operation our experience with it will teach us how to trim it, and show us where it needs trimming. The only thing for us to do is to adopt the dispensary bill as it is, and trim it accordingly, as we see the need of trimming. It will in time, if adopted, be improved and perfected."

Harrison and Hawaii.

The most notable feature of President Harrison's administration were his vigorous attitude toward Chile in demanding indemnity for the unprovoked attack on American sailors in the port of Valparaiso and the conclusion of a treaty of annexation with the commissioners sent by the Hawaiian provisional government after the overthrow of Queen Liliuokalani. The President's energy in initiating preparations for the exercise of force promptly brought Chile to terms, and convinced the world that the United States would exact satisfaction for indignities upon its subjects, wherever committed.

With President Harrison's approval the Hawaiian government has been placed on the request of the provisional authorities under the protection of the government of the United States, and the American flag was hoisted on the government building at Honolulu. This annexation treaty was signed in this city, February 14, 1898, and the next day it was sent to the Senate, with a message favoring ratification as the course best for the interests of Hawaii and the United States. The committee on foreign relations reported the treaty, with a recommendation for its ratification, but the minority prevented action, and March 1 President Harrison retired from office—Washington day.

FRANK P. BOULDER, of Portland, was joined with his throat cut, after catching fire.

ROMAN CATHOLIC CEREMONY OF THE WASHING OF FEET



IMPRESSIVE SCENE YESTERDAY IN THE CATHOLIC CATHEDRAL.

SOLEMN and impressive were the ceremonies in the Roman Catholic Cathedral yesterday when the rite of the Washing of the Feet of twelve of the faithful was performed by the Very Right Reverend Robert Gulistan, Bishop of Panopolis. This strange custom, observed by the prelates of the Roman church in every part of the world on Maundy Thursday, has been handed down through the long vista of centuries from the time when the Saviour washed the feet of His disciples, one of His last acts before the fateful day on Golgotha. Yesterday the observance was faithfully performed amid the full and dazzling ritual of the church.

It was a strange scene and was witnessed by hundreds of devotees who knelt row upon row in the body of the church, while other communicants fringed the galleries, all eager to witness the scene of great humility once performed by the Master.

The hour for the ceremony was set at 3 o'clock. Long before this time a crowd of followers of the Roman religion filed into the church and in the interval spoke aloud their prayers whilst they counted the beads upon their rosaries. The monotonous tones of those praying was a preparation for the remarkable scene which followed. The chancel was deserted and the great gilded crucifix which surmounted the altar was hidden behind a cloth which stretched across the alcove and on which appeared a painted cross in black. In an adjoining alcove where the afternoon light streamed through the stained glass windows a priest knelt and prayed silently, seemingly oblivious to the scene in the nave of the Cathedral. Below the chancel and directly in front of the pews the space upon the floor was covered with rugs. To one side was the shrine of the Virgin Mary

decorated with flowers and festoons of malle upon the white cloth canopy. Before it were masses of flowers, encumbering the space. Between the pulpit and the chancel a semi-circle of chairs opening toward the chancel was placed to receive the twelve chosen men who were to be the subjects of the Bishop's rite. A small table covered with sacramental cloth, candlesticks, silver crucifix, the Testament, a gold and a silver salver and a bronze water urn were placed in front of the chancel rail.

Shortly before three, a sacristan led the twelve men into the church and seated them upon the chairs. They were the lame, the halt and the blind—six Hawaiians and six Portuguese. They were attired in clothing of a light character; some were barefoot, others wore shoes; all were old men and, like children, led each other into the building and up the aisle. The most robust among them were decrepit and infirm, yet they led by the hand the lame, and these in turn lent a friendly hand to those whose sight was gone.

Promptly as the clock struck three the vestry door opened and the chancel boys, dressed in red cassock and lace surplices, filed out, carrying candlesticks and the crucifix, the latter covered with cloth; following these were Father Herman and Father Mathias, attired in white cassocks with cloth of gold surplices. Behind them came the Bishop of Panopolis, wearing a beautiful cassock of white lace, over which a vestment of royal purple—the color of penance—and upon his head rested a mitre embroidered heavily with gold. Seated himself before the table and holding in his right hand the Shepherd's crook, the prelate addressed the twelve old men first in Hawaiian, then in Portuguese and lastly in English, taking for his theme the object lesson of the Last Supper. He described

ed how the Lord broke bread and offered it with wine to His disciples at that memorable feast, and charged them with remembering that the bread was His flesh and the wine His blood. He inquired, how could people refuse to abstain from what the Saviour gives them in the sacrament? He spoke of the performance of the ceremony of foot-washing, which was the deed of greatest humiliation in the Saviour's life and which had been handed down to all His ministers.

Then amid the sweet, pungent fumes of incense from the swinging censers, the Bishop kissed the book and then prepared to perform the ceremony. A priest held the silver salver and another the water urn. The Bishop knelt before each of the twelve men, raising the right foot of the subject above the silver salver, while water was poured upon it. He then carefully dried the foot and kissed the man's ankle. To each beneficiary the Bishop gave a loaf of bread and a silver dollar as he turned away to the next one. The twelve aged men showed their appreciation of the honor conferred upon them by the church dignitary in many ways. Their faces shone with new life and they eagerly kissed their fingers to the representative of Him who abused Himself that they might be exalted.

During the ceremony the choir, under the leadership of Father Valentine, sang appropriate music and added not a little to the impressiveness of the scene.

At the conclusion of the ceremony the Bishop washed his hands in a golden dish and, bowing to the shrine of the Virgin, passed through the chancel and into the vestry beyond, and the old men, leading each other as upon their entrance, passed out in the yard and went their separate ways.

UNCLE SAM ALERT.

He Will Interfere if Iron Works Strikers Grow Violent.

A new and lively interest has been added to the strike that is now on among the employees of the Honolulu Iron Works by the representatives of the Federal Government.

Yesterday morning a report to the effect that a disturbance of some sort was threatened by the strikers reached Marshal Ray and he hastened to consult District Attorney Baird. Taking with them Chief Deputy Hendry, the two officials hurried to the Kewalo works to see if there were any signs of a demonstration. It is the purpose of the Federal representatives to take a prompt and active hand in the strike if there is peril of violence and mob rule, and the trip to the iron works was an eloquent sign of the fact.

When Baird, Ray and Hendry arrived there, however, they found nothing to support the rumor, except that one man, who had been employed in the machine shop and was among the number that left, was talking about acting independently. The officials' visit, it is thought, is not founded upon any act of violence of the strikers, but a wild rumor of a few fanatics.

THE BISHOP BELLIGERENT

Wants the Second Congregation To Go.

OLD QUESTION IS REVIVED

His Lordship Would Compel it to Support the Impoverished See of Honolulu.

BISHOP WILLIS signals the glad Easter time by raising his shepherd's crook and giving the Second Congregation an unexpected rap on the back of the head. The following extract from the Diocesan Magazine tells the story:

"The Islands having become American territory, a brief explanation is due to American churchmen coming to the Islands of what must seem to them an anomaly, viz., the existence of a Second Congregation in the Cathedral, having rights and privileges distinct from those of the Cathedral Congregation proper. Although this arrangement took its present definite shape under the existing episcopate, it really goes back to the early days of the Anglican Mission, and has its origin in the dual nationality of the members of the Anglican Church. There existed, almost from the beginning, among the Anglo-Saxon members of the Church, a desire to be independent of the Mission. The result of this was that instead of coalescing into one body and uniting with the Hawaiians for the support of the clergy, the Anglo-Saxon members had already formed what was called 'The Foreign Congregation' at the end of the episcopate of Bishop Stanley, whose last act was to grant this 'Foreign Congregation' the use of the Cathedral at certain hours, the service being conducted by a minister for whom the congregation was responsible. The minister of this congregation resigning on the arrival of the present Bishop, an opportunity presented itself for a discontinuance of an anomalous arrangement and for having only one organization, although a two-fold service was needed on account of the two languages of the members of the church. For several years nothing was heard of the idea of a dual organization, but presently, there being no endowments, the demand was again made by those who held the purse strings to be independent of the Mission. And here it should be said that the demand did not come from the American element in the congregation. It came from the British constituents, its headquarters being the British Vice Consulate. It was the belief of the Bishop at the time that by granting the request then made to him, a greater evil would be averted than the incubus of an anomalous state of things (in favor of which there was a good deal to be said) for a few years, which in the life of the Church are as nothing. Whether he was right, it is too early yet to judge. Had the demand been refused, there was danger of the church being broken up altogether. The privilege granted to the Second Congregation were granted only to the persons making the request, without any right of succession, so that in the nature of things it could not last more than a generation. At the present time there are less than ten persons remaining of the original grantees. Under the new condition of things that has now arisen, it would be for the welfare of the church were these few, who have it in their power, to take steps to put an end to an arrangement which can find no favor on American soil; the more so when, by the action of the B. I. G., the Bishop and the Cathedral are now thrown on their own resources, and are independent of missionary support."

Police Court.

Judge Wilcox disposed of the following cases yesterday:

Ah Ing, assault and battery on Pung Hak and Ah Kung, April 9; John Correa, assault and battery on Officer J. Vilechaves, committed Circuit Court; Edith King, assault and battery on Emalia Kaihuma, \$5 and costs; Fitzsimmons, assault and battery on Doug Song, \$5 and costs; Koolau and Doyo, larceny second degree, committed Circuit Court; Domingo Ferreira, violating section 94, Penal Laws, April 9; Tamer Pua, truancy, nolle prosequi; Jas. Kennedy, drunkenness, bail forfeited; Pauline Yea, John Magee, drunkenness, \$5 and costs.

A Brazilian heiress has created a sensation in Paris with a train of leading cars.

A new railroad has been completed to Cripple Creek, Colorado's famous gold camp.

Ex-minister Captain Bruce has by-purchased company funds at Stockton, Cal.

A trainload of passengers is buried in the snow in Michigan, almost without supplies.

The Union Pacific proposes to issue bonds to the amount of one hundred million.

Finney has lost \$50,000 in decorations on American Antislavery board vote.

Many towns in the province of Yunnan, China, have been inundated by flood.